

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Ottawa, Apost. Deleg.

London, Saturday, June 30, 1900.

RELIGIOUS TRAINING.

The necessity of combining religious training with secular education is fast coming home to the minds of our separated brethren. A late utterance in this direction is that of Rev. T. Street Macklem, Provost of Trinity University, Toronto. Preaching in All Saints' (Anglican) Church, Ottawa, on Sunday evening of last week, he said according to a report in the Citizen:

"Canada's special need at the present time is trained men. Education without religion was only a greater danger, as intellectual gifts were used only to further selfish ends."

The religious training would be invaluable in producing for succeeding generations those who felt the dignity and the responsibility of rendering service to their country."

TWO REMARKABLE CONVERSIONS.

Foreign newspapers relate the conversion of two prominent Jews in Hungary, a Rabbi and his sister, under remarkable circumstances. The Rabbi Tisman became involved in a controversy with a Catholic priest, whereby he was led into a more careful study of Catholicity and of Christianity in general than he had ever made before, his object being to overthrow Christianity by deductions drawn from the teachings of the Christian religion itself.

In the course of his investigations he became convinced of the truth of the Catholic Church, to which he became a convert and joined the Franciscan Order. His sister, who is an eminent physician, was led by the circumstances also to study Christianity, in order to afford help to her brother in his controversy, and like him she became convinced of the truth of the Christian religion, and joined the Franciscan nuns. The double conversion has caused a great sensation throughout Hungary.

A WARNING AND AN EXAMPLE.

We have before now, several times, pointed out the danger arising from young men falling into the snares set by unscrupulous money-lenders who endeavor to entrap them into borrowing sums of money at excessive rates of interest. A sad example of this great evil is found in the case of George Wilson, the defaulting teller of the Toronto branch of the Merchant's Bank of Canada, who is on trial on a charge of stealing \$10,000 from the bank. He declares that he knows nothing of this money, which he says must have been abstracted by some one else while he was at lunch, particularly if he accidentally left the teller's cage door unlocked, which he believes he did. He admitted that many years ago he had by various devices taken \$6,400 from the bank and had concealed his defalcations by writing bogus cheques to keep the balances apparently correct, but said he was endeavoring by degree to restore the amount. Money lenders had lured him unmercifully, and he gave the names of several of these lenders who had obtained unscrupulous interest from him. The story of his innocence does not accord with the testimony given by officers of the bank and by the detectives who have been engaged in discovering the facts of the case.

Young men should also learn from this example, to deal honestly with their employers. The prospects of the life of this young man were excellent, and an honorable future lay before him with the prospect of a most successful career, but these have been blasted by the suspicion of dishonesty under which he has fallen, and from which he will scarcely be able to free himself.

A THIRD SEPARATE SCHOOL INSPECTOR APPOINTED.

The appointment of a third Catholic Separate School Inspector has at last been made in the person of Mr. Michael O'Brien, Commercial Professor of Peterborough Collegiate Institute.

We understand that there have been several highly qualified applicants for the position, and we cheerfully congratulate Mr. O'Brien on his appointment. We have no doubt that he will fill the position satisfactorily, as we are assured that he is fully qualified for it, and his antecedents as a good practical Catholic are all that could be asked for or desired.

For several years the question of appointing an additional Catholic School Inspector has been under consideration of the Government, Mr. White the first Inspector, having pointed out three years ago that he and his colleagues, Mr. Prendergast, had so much ground to cover that it was impossible for them to perform the work efficiently, with so many schools under their jurisdiction.

We are fully aware that the two gentlemen who have performed the duties of the inspectorship hitherto have labored zealously and well, but they were overburdened. We have every reason to believe that they will now be performed much more efficiently than ever when divided among three inspectors, all of whom are thoroughly competent and zealous for the best interests of the schools.

FRENCH JOURNALISM.

The Springfield Republican of Massachusetts published recently a series of papers on French journalism, in which a high tribute is paid to the clearness of French style. This is attributed to the careful and complete training given to pupils in literature at school, and it is asserted that lucidity and charm of style are cultivated in the highest degree in the schools conducted by the Catholic Church. Of one of these schools the methods of which the writer had peculiar opportunities of observing, he says:

"It has been my fortune to attend some courses in the Sorbonne, or university of Paris, and also, by special courtesy, what recitations I have cared to, in a preparatory school that carries its scholars all the way from the kindergarten to the university. This is not, I must say at once, one of the 'lily-white' of the state, but is precisely one of the 'free' schools, or schools conducted by the priests, against which there is such violent agitation just now. I had not been there two days before I was profoundly impressed with the manner in which the boys were being taught their French literature. No matter what the subject was, a letter of Pascal—they studied Pascal—or whatever else it might be, it was analyzed with the same extraordinary minuteness."

In the face of such testimony it surely cannot be said that the Catholic schools of France, which are conducted without Government aid, and with every obstacle of petty persecution thrown in their way by the Government, are inferior to the State schools or lycées. The results of Catholic teaching in the domain of morality have also been proved by statistics to be vastly superior to those attained by the State schools.

THE TORONTO ANGLICAN SYNOD.

A lively discussion took place at the meeting of the Toronto Synod of the Church of England on Friday, June 15th, in regard to the Kindergarten text-book used in the Normal school, which is "Froeb's Education of Man."

It was pointed out at the Synod meeting last year that this book inculcates a heresy against Christian teaching, not merely by ignoring the doctrine of the Fall of Man, but even by indicating that God is to be known only from nature and not at all from His revelation of Himself to us.

A committee was appointed to investigate the matter, and the present discussion arose out of the report handed in on the day above mentioned, which was to the effect that:

1. The committee having carefully examined the passages which had been objected to, found the book to be of great value, although from the Christian point of view there is a good deal lacking; and "though they would prefer one with more distinctively Christian teaching, they do not feel that they should condemn a work written from a scientific and general religious point of view."

We give rather the meaning than the exact words consecutively, because the report is evidently intended to obscure the point at issue, which is whether or not the books contain a positively un-Christian teaching. This clause was written by the Rev. Professor Clark.

The second clause is from Principal Sheraton, and is to the effect that Froe-

bel's book is prescribed by the Education Department, "not as an approval of all its teaching, but simply because of its relation to the kindergarten method, which it explains."

It was pointed out by Rev. Mr. Gillespie in objection to this report that the work belongs to the so-called Liberal or Rationalistic school of thought which is anti-Christian, but, notwithstanding this rev. gentleman's opposition and that of others of the so-called orthodox school of thought, the committee's report was adopted by a vote of 88 to 42.

The committee was then re-appointed to consider the matter further, but two gentlemen, the Rev. Dr. Langtry and Rev. J. Pitt Lewis, refused to act thereon, as the "synod had approved a heresy," and two other clergymen whom we presume to be less fastidious on this point were selected to act in their stead.

This discussion is admitted to have been a trial of strength between Rationalism and Orthodoxy in the Church of England, and it was not along the old lines of controversy as between High and Low Churchism, and we may perhaps infer that the High and Low Church parties will realize that they have wasted much precious time in their useless squabbles over trifles. They are now face to face with the giant evil of Agnosticism in their Church, which by securing more than a two-thirds' vote, has unexpectedly shown itself to have developed great strength while they were quarrelling over questions of "man—millinery, lighted candles, and the burning of incense for sanctuary versus liturgical purposes."

But more on this subject anon.

A "KIST OF WHUSTLES" CONTROVERSY, AND OTHER MATTERS.

The Canadian Presbyterian General Assembly has been in session for a couple of weeks in Halifax, N. S., but it does not appear that it has the same trouble to deal with as the Presbyterian body in the United States, namely, the revision of the Confession of Faith.

The clauses of the Confession, which treat of reordination and reprobation are not a whit more popular in Canada than among our neighbors to the South, but there does not seem to be the same determination to make the exterior profession accord with actual belief as with our more outspoken neighbors, hence the Canadians seem to be content to profess a creed in which they really do not believe, and which has been already given up by their Free Kirk brethren in England and Scotland.

But there was a question before the Assembly which at all events greatly agitated it for a while. This was the question of Sabbath school publications. A report was presented and adopted, on motion of Rev. Dr. Warden, approving certain publications for children in which the Shorter Catechism is explained every week. But this did not pass without a vigorous protest from the Rev. Missionary Grierson of Halifax, who expressed the opinion that young children are injured by being too much crammed with the shorter catechism, some of the doctrines of which have become obsolete, and thus their faith in Christianity is destroyed by degrees as they grow up, or at least as soon as they are able to perceive that false doctrines have been inculcated on them, which in the present advanced state of knowledge are almost universally repudiated.

Another point of attack taken by the Rev. Dr. Warden was one which laid bare a tendency in Presbyterianism which was hardly suspected by the majority of outsiders to exist, that is, a tendency to Ritualism, and, through Ritualism, to the Catholic Church.

Here we cannot but ask the question, on which, perhaps, some of our readers may give some information:

"Is it really true that Presbyterians have at last discovered that in their violent attack upon the ceremonialism and symbolism of the Catholic Church which having been begun in the sixteenth century, has been continued with unabated fury down to the present day, they have shut their eyes to the natural inclination and desire of mankind to be instructed in and impressed with a practical devotion, not only by the reading of the words of a book, but also through a teaching which impresses the mind more strongly than what words convey?"

If we are to believe the Rev. Missionary Grierson, this is actually the case. He asserts that the Publication Committee of the Church has provided for Sabbath school reading "several periodicals which are impregnated with ideas and references in regard to holy days which lead the mind back to Ritualism."

The Confession of Faith is certainly most decidedly opposed to the keeping of any holy days "except the Sabbath," on the plea that they are a merely human institution which has not the approval of Scripture. But we have noticed during recent years that the Presbyterian press has very generally urged the religious recognition of at least the two greatest Christian festivals, Easter and Christmas. This is in striking contrast with what we have witnessed in the past, when living in the neighborhood where the Catholic church was near both the Anglican and Presbyterian Churches. On Christmas day, while throngs of people assisted devoutly at the holy sacrifice of the Mass from an early hour in the morning till after mid day, and in some instances from mid-night to mid-day, in the Catholic Church, manifesting their desire to adore the same Saviour whom the shepherds of Judea, and the wise men from the distant East adored in the crib of Bethlehem, the Anglican Church had its congregation of devout adorers also, though not quite so earnest as the Catholics; but the Presbyterian church was absolutely deserted. Its doors were not even open to admit any stray pious soul to come in to adore or commune with the new-born Saviour.

There is now admittedly a tendency to keep Christmas and Easter in a special manner, but the Rev. Mr. Grierson, in his stalwart Calvinism, believes this to be a tendency to Ritualism at least, to a "Romanism" probably, and as a matter of course to the "ranked idolatry."

It is a good sign that even Presbyterianism was only amused, and not roused to the fanatical enthusiasm which a John Knox would have excited by the announcement of such a change, when Rev. Mr. Grierson denounced the degeneracy of the Presbyterianism of the present day.

Mr. Grierson said: "Such things are the back doors for Ritualism, and that is what the good old Presbyterian Church is rapidly coming to." He protested against it. "First came hymns; then organs; and now the Ritualism which leaves little difference between them and certain churches, (the Catholic and Anglican), with which their fathers, at any event, did not agree."

Rev. Mr. Grierson's objections were laughed out of court, and the committee report was adopted by the Assembly.

It will be noticed that he objected equally to the use of hymns and organs in the church. Of course, we presume, he had no objection to the Psalms of David; but there is this difference between the psalms of David and the Presbyterian hymnal, that the former are inspired, the latter are not. Nevertheless, we must express our conviction that whereas God has approved of psalmody and musical accompaniments, it was a ridiculous position which was assumed by the Presbyterianism of the past that the use of such incentives to devotion is essentially wrong.

Notwithstanding the opposition of old fogeyism, Presbyterianism has allowed the introduction of instrumental music into its liturgy, if we may dignify its bare service by the name liturgy, which has come down to us from the early Christian Church.

The Rev. Mr. Grierson describes the fight over the introduction of the "kist of whistles" into the Presbyterian Church of Halifax. He said:

"In Halifax, they once got in an organ by the back door, but the people had put it out by the front door to the street. But they got it in again, and it is there to stay. Small beginnings lead to great endings."

We distinctly remember that similar scenes were enacted in Toronto and London within the memory of the present generation. We confess that we feel like congratulating the Presbyterian body on the triumph of common sense, even though the Rev. Mr. Grierson bemoans the aberration of Presbyterianism from its ancient traditions. But after all that religion is too modern to boast of any remarkable "historical antiquity."

IRISH AFFAIRS.

A convention of the United Irish Nationalist party was opened in Dublin on Tuesday, 19th inst., under the Presidency of Mr. John Redmond. There is a very large representation present of all Nationalist interests, and there are many priests among the delegates, which gives assurance that the country is well represented. It is stated that the followers of Mr. Timothy Healy have remained away from the convention—a fact which gives occasion to the fear that the division into factions may still be continued to some extent. Mr. Redmond said that the present assembly is the most representative gathering of Irishmen held since the union. He added that no attacks will be allowed on their brother Nationalists who have absented themselves, but

the hand of fellowship will be held out to every one willing to work on Nationalist lines. Resolutions were adopted declaring that there is no obstacle to prevent Nationalists from cordially uniting to attain their common object, which is to secure independence for Ireland as a nation. With this purpose in view, the unflinching support of the Convention was pledged to Mr. Redmond.

Mr. Timothy Healy seems to be a disturbing element in the Irish party, and we therefore trust that at the next election he will not be returned as member of the House of Commons.

PRES. MCKINLEY BROUGHT TO TASK.

The speakers at the German Catholic Convention recently held at Detroit, Mich., spoke in very strong terms in condemnation of the policy of the President and Government of the United States as regards the Catholics of the newly acquired islands which were taken from Spain.

In Cuba General Brooke issued an order that only civil marriages should be recognized as legal. Against this order Mgr. Sbarretti, Archbishop of Havana, has presented a petition signed by thirty-one thousand Catholics of his diocese, most of these being residents of Havana, against this decree, which is shown to be contrary to the treaty of Paris whereby it was agreed on the conclusion of the war with Spain that the rights as well as the property of the Catholic Church should be respected as they were under Spanish rule. As even in the United States, marriages by clergymen, whether Catholic or Protestant, are recognized as lawful and valid, the order of General Brooke was arbitrary and contrary even to the general policy of the United States itself, and the protest of Archbishop Sbarretti was certainly a necessary under the circumstances.

The Archbishop said: "The decrees of General Brooke created and maintained a useless conflict between the Civil and the Ecclesiastical law, and good Catholics must consider it an imposition, forcing upon them, as it does, an empty ceremony. The decree was a gratuitous attempt to restrict liberty, and it is the direct cause of embarrassment and of increased expense to Catholics when contracting marriages.—Associated Press Despatch."

It can scarcely be supposed that General Brooke should have taken so important a step without the approval of the President; and yet it is difficult to believe that a courteous man such as President McKinley has always shown himself to be, and a man so independent as we have believed him to be should have so far pandered to A. P. A. sentiment as to have authorized that a law so sweeping in its consequences should be directed against the Catholic people.

Governor Wood, who succeeds General Brooke, has promised to investigate the matter, and to do justice. It may reasonably be expected, therefore, that the oppressive law will be repealed.

Archbishop Sbarretti has informed the Governor that if he had thought it necessary, the number of signatories to the petition might easily have been doubled, but he deemed it sufficient to show that the law is extremely odious to the people of the Island, and this is made manifest by the present petition, which is signed by representative Catholics in every walk of life.

The looting of churches on the Island of Luzon is another serious cause of complaint. Notwithstanding the horrible desecrations which have been shown to have been committed in this respect, the looting is still continued under the very eyes of officers of the army. The President is bound by every law of humanity and respect for the religious feeling of Catholics, both in Luzon and in the United States, to take effectual means to put a stop to these proceedings. We do not for a moment suppose that they continued with his approval, but the Catholic Convention is in the right to hold him responsible for gross neglect whereas they have not been checked.

Another cause for complaint is that in all the new possessions a system of godless education is being forced upon the people against their will, as in the schools opened by the conquerors on all the Islands religious instruction is not allowed. On the one hand this is in accord with the manner in which education is given under State supervision throughout the United States, but it must be borne in mind that all the States are allowed under the Constitution to establish school systems to suit their own convictions in regard to the kind of education to be given. The wishes of the people in the new possessions ought also to be respected, and as they are nearly all Catholics in every instance, the only educational

system which they can accept is one in which religious education is provided. We hold that even in the United States, where Protestantism or Nothingarianism in religion is dominant, an injustice is inflicted on Catholics in obliging them to maintain godless schools, where they tax themselves freely to maintain Catholic schools for their children. The iniquity of this double tax in the new territories is much greater, as the people to be dealt with are nearly all Catholics, and we are not at all surprised that the Convention should denounce the Government for having imposed upon the Islanders the same system of godless education which exists throughout the States. The evil is one which ought to be met at once, and the Convention calls upon the President to do this.

An idea of the extent of the dissatisfaction caused by President McKinley's apathy may be had from the strong language used by some of the speakers at the Convention. Father Zielenbach, one of the Philadelphia delegates, being the Provincial of the Fathers of the Holy Ghost, spoke the mind of the meeting, and met with general approval when he said in his sermon:

"It should be remembered that Catholic laymen have an apostolic duty to perform. They must raise their voice and protest against the oppression of Catholics in our new colonies, and the outrages perpetrated against our brethren in the faith."

Another priest said: "We do not take our stand as mere politicians, but we point out indubitable facts and protest against them. If the cap fits the administration, they may wear it, and the fault is not ours. We must do our duty for right and justice. Catholics are severely tried, but we must stand together, harmoniously and unitedly to obtain redress."

The resolutions passed at the evening meeting put these sentiments into shape, and were passed with scarcely a dissenting voice, and it was further resolved to bring the resolutions before every Catholic society and every Catholic family in the land, and to send copies thereof to every Congressman.

Unless immediate steps be taken by the administration to redress the grievances complained of, the action determined on by the Convention will have great weight toward deciding the result at the November elections. Catholics are usually patient and are loath to mix religious questions with their politics, but they would be less than human if they allowed such arbitrary measures as we have described to pass without manifesting their indignation.

We may add to this the testimony of a correspondent of the Philadelphia Standard and Times in regard to the Spanish priests whom Governor Leary summarily banished from the Island of Guam. This correspondent, a fireman of the United States navy, writing from Yokohama, Japan, states that he was on the Island during the time of Governor Leary's rule, and, speaking the Spanish language, he was able to make full enquiry into the character of the expelled friars. He ascertained that the natives had nothing against these priests, and further he had himself seen and spoken to them at the time of their departure and he attests that they were highly respectable priests both in manner and reputation. Their expulsion was a most arbitrary act, and, though Governor Leary has been superseded, it cannot be said President McKinley has made thereby an adequate atonement for the outrage perpetrated.

The same correspondent verifies several other of the arbitrary acts of Governor Leary, which we already recorded in our columns, and which prove him to have carried his bigotry of administration to a most intolerable extent.

A CHRISTIAN SCHOOL SYSTEM.

The Toronto Methodist Conference, before its adjournment on the 19th inst. pronounced upon the proposal of the Anglican synod asking that the Methodist body should cooperate with the synod in an endeavor to induce the Ontario Legislature to grant to the various Protestant denominations the right to establish Separate schools in connection with their respective sects: such schools to be placed upon a similar footing with the Catholic Separate schools of the Province with regard to the payment of taxes, and receipt of a Government appropriation for their maintenance.

The committee which was appointed by the Conference to consider the proposal of the synod reported that it strongly approves of the reading and memorizing of the Scriptures in the schools, and urged as large a measure of religious and ethical teaching as is practicable in view of existing diversities in religious belief. But it was

not prepared to approve of any changes which would involve the establishing of denominational schools, and tend to break up the unity of the provincial school system, though in courtesy to the Anglican Synod it recommended the appointment of a committee to confer with other religious bodies, but to take no action further than to report its conclusions to the Conference at its next meeting.

The Rev. Dr. Potts made objection to the last clause in the Committee's report, showing that:

"The appointment of such a committee would give the impression that the question of voluntary schools is an open one with Methodists. These voluntary schools are a kind of Church school—there is no mistake about that."

The Rev. Dr. Dewar also objected to what he called "sectarian schools," and the clause providing for the appointment of a committee was struck out, the remainder of the report being approved.

There can be no doubt that Mr. Potts was correct in saying that the appointment of such a committee would to some extent commit the Church to the principle, at least so far as to say that the Church would thereby admit that Separate schools in some form are desirable, else why should a committee be appointed to consider their advisability? In this respect, therefore, the Conference acted most consistently in rejecting the clause, then it would have done in adopting it. But we cannot refrain from pointing out that another inconsistency found in the actual course it pursued.

It pronounces that it is desirable that as large a measure as possible of religious and ethical teaching ought to be given in the schools, and yet especially should the Scripture be read and memorized.

Herein lies a substantial truth a principle that religion ought to be taught in the schools, and yet the Conference has pronounced that it only means whereby this principle can be put into practical operation ought not to be adopted.

It must be admitted by all that where doctrinal differences are great as they are in Canada, no satisfactory religious instruction can be given to all the children attending Public schools; and without religion and faith as the basis, it is idle to talk of ethical instruction. Ethical instruction must be built upon our responsibilities to God, and these responsibilities must rest upon the truth of God's revelation. Let this revelation be taken away, and there can be no obligatory ethics. We maintain, therefore, that there can be no moral teaching unless it be founded on the revelation of God as interpreted by His Church. But in mixed sect schools these dogmas of revelation cannot be taught except in an indistinct manner and thus the reasonableness of Christian moral code cannot be maintained. It is, therefore, a gross inconsistency to maintain that on much Christian dogma should be taught, as can be deduced from religious system which is a compromise between truth and error, and such compromise should be made also as basis of ethical teaching.

Solomon teaches us that the should be brought up in the he should go, so that when he he may not depart from it. Christian instruction should, therefore, be imparted with at least as much earnestness as secular, and even more, as the knowledge of the of morality and faith in God are important than merely secular knowledge. Such knowledge cannot properly and effectively imparted in the school, and for this the atmosphere of the school should be impregnated with Christian teaching.

It is for this reason that Catholics have all along maintained the tance of Catholic schools for children, and we cannot understand how any professedly Christian nation can practically assert Toronto Methodist Conference done, that the Christian's duties be ignored in school or Christian teaching should be reduced to a minimum for the having the children of all sects instructed in the same school things secular.

It is our conviction that if we desire a system of Separate schools their wishes should be granted as they do not appear to desire have no wish to force it upon but they ought, at least, to see that Catholics act upon their convictions, that Christian teaching sufficient importance to require them of truly Christian schools they should co-operate with